228 Kadimu, and Karachonya are the best fishing grounds. Fewer fish are said to be caught during the full moon and the takes are greater when the nights are dark and rainy.

The boats put out 10 to 20 nets each, *i.e.*, 1,000 to 2,000 yards. During the building of the Eldoret Railway one European who supplied fish to the labourers manipulated up to 8,000 yards of nets.

227 The 5 to 5½ inch mesh takes the Ngege, Mbiru, Mumi, Kamongo, Seu, Suma, and sometimes Sira. Occasionally a net of a 3 inch mesh
228 is used and this takes the Ningu, Sira, and Osoga.

These nets run on a coir rope top and bottom. The top is supported by corks and the bottom weighted with iron rings. They only catch fish while drifting and any check through catching on an obstruction will render them useless. The nets are often damaged by floating islands, boats, and crocodiles.

FISHING CENTRES:

000 There are three Indian fishing villages in the Gulf, at Seme, Asembo, and Nanga The last is only three miles south of Kisumu and is the only one near enough to supply fish for the Nairobi market.

MARKETING AND COST:

228 The fish for the Nairobi market are brought in by natives in sacks
435 on Sundays, Mondays, Tuesdays, and Thursdays. They are cleaned by Kavirondo women under a tree on the Lae shore near the station and are packed in ice and despatched to Nairobi by the 2-25 p.m. train. The Kavirondo women obtain the entrails as their perquisites and the Indian who superintends takes the gills which appear to be regarded as a delicacy and are extracted before the fish are packed. The fish are packed in ice in large chests The ice costs 18 cents a pound and one pound is required for each fish. The freight to Nairobi is Shs 3/50 per 100 lbs. Together with the other incidental expenses it costs about 25 cents to send a fish to Nairobi. When the fish are plentiful the usual price is 25 cents a fish in Kisumu market.

ADVERSE TIMES FOR FISHING.

228 The months April to August are not good fishing months and during these months the natives entirely give up fishing in the Lake with drag nets and confine themselves almost entirely to catching fish in the river weirs (Kek).

SPAWNING:

136 *Most of the Lake fish spawn in May, June and July.* Carp (Ngege and Mbiru) are plentiful during the other nine months. The carp (Kavirondo Ngege) spawn in shallow water with sandy bottom at a depth of 3 to 5 ft., and are thus immune from capture by nets which cannot be used in such shallow spots. They do not spawn in the Gulf except in rare cases but choose the spawning

584 dispose of it as he pleased. On her return a feast was held—the *tero nyako*—for her and her companions. Preparations for this feast were made before her arrival, and the guests invited and the kind of entertainment provided seems to have varied according to the family circumstances. If the parents were poor only the girl's sisters and the friends of her own age who had accompanied her were present; porridge and milk were set before them, and the guests returned on the same day to their own homes. But if the family was rich, older relations and friends of both sexes were invited and were given meat and beer. The quantity of beer required was often more than could be stored in the accustomed place, namely the hut belonging to the [343] girl's mother, and in this case a temporary shelter was built, known as the *siwandha*. It was constructed of reed mats between the mother's hut and the hut next to it, and if the number of reed mats available in the *dala* was insufficient, more were borrowed from the neighbours. After the beer had been drunk the *siwandha* hut was dismantled and its component parts returned to their owners. The [435] guests stayed two or even three days, and it was the convention that 252] before their departure a final meal of meat or of a kind of dried fish called *kabaka* (an expensive dish that cost a goat to buy) should be provided and cooked for them by the mother of the bride.

A sort of parallel to this feast known as *lupo* then took place in the bridegroom's *dala*, a cow or a goat being sent to him by the bride's parents to be killed and eaten by his brothers and sisters.

After the *tero nyako* and the *lupo* had taken place a bull known 291 as the *dho golo onyimbo* was paid by the bridegroom, and with them 584 he sent a new *onyimbo*, specially made for her, to the bride. She then returned the *onyimbo* lent to her by the bridegroom's sister, and also took off the small *chieno* and burnt it, being now entitled to wear the big *chieno* of the married woman. This was a bunch of aloe fibre about ten inches long and thick enough to have a diameter of three or four inches. It was tied tightly at the top like a tassel, and was worn hanging from the small of the back, being attached to a string which passed round the waist. This, and a six inch square apron of fibre [77] string was all that a Luo woman wore, apart from her ornaments until the advent of the Indian trader with his cotton piece goods at the beginning of the century.*

[687] * Even now a woman who puts on a cotton dress when she leaves the *dala* sometimes reverts in the privacy of her home to the traditional' *embushuru* adorned only by the tassel and the fringe, and often the dress is put on over the tassel. This curious ornament has clearly a ritual if not a magical significance, of which I hope to obtain details later. I was informed that if a man touches, accidentally or purposely, the tassel of a married woman, he has to pay a fine of three goats to her husband. Moreover, when a woman loses her husband she discards her tassel of aloe fibre and replaces it by one of banana fibre, and this tassel [78] apparently has malefacent properties. For if any man accosts her, she is likely to take it off and beat one of his cows with it, whereupon the cow is regarded as bewitched, and no one will buy it, or accept it in payment of a debt.

buttermilk is used for making gruel which can be consumed by both sexes. Both buttermilk and fresh milk are used for cooking vegetables and fresh bovine blood for human consumption. The Luo do not slaughter their cattle for beef except for some special reason, for example, on the occasion of a special feast. The ordinary meat eaten is that of animals which have died as a result of disease or accident. If there is an outbreak of a serious disease and many animals die, their meat is made into biltong which can be stored for future consumption. Such biltong forms a very palatable diet when properly cooked with ghee. Girls do not eat the meat of cattle paid for their dowries.

Hides are used as sleeping mats, and for making shields, drums, sandals and special head-dresses on which ostrich feathers are fixed. Those of very young animals are used as clothes.

Cattle can be exchanged for millet or maize at any time, i.e., during famine or in good years; but cattle-owners tend to refuse millet or maize for their cattle after good harvests. This is one of the facts which support the argument of the Luo elders who prefer animals to crops. In exchanging cattle for goats and sheep, a bull is worth three to four goats and a heifer, six to eight goats or sheep. A goat or sheep is worth six to eight fowls.

The young men use young oxen for riding, and they sell heifers to buy buffalo hides for making shields or ostrich feathers for their adornment at funeral dances. Cattle accompany the mourners when attending funerals and, during inter-tribal wars, oxen were the companions of warriors on the battlefield. The horns make valuable trumpets and are used as containers for keeping powdered drugs. Tendons make strong strings for harps and bows. Cattle dung is useful for smearing houses and dry dung is good for the fire. Fresh blood as mentioned above makes a palatable food when mixed with milk and cooked. The scapula of small animals is used as a butter-scoop and for other domestic purposes. Hoofs are used for storing drugs and for running liquid medicines into the noses of both human and animal patients, e.g., an infusion of a plant known in Luo as *jandarusi** is given in this way to cattle suffering from east coast fever. The long hair of the tail is used for trapping birds. The scrotum forms a valuable pocket.

Goats' milk is the food of the herd-boys when looking after animals in the pastures. They add the juice of a fruit† to the fresh milk and after a few minutes the milk coagulates and is ready for consumption. Goat skins are worn by both men and women and goat's meat is eaten by both sexes. The goat is the animal usually slaughtered for female visitors such as mothers and sisters-in-law. The chief produce from sheep is mutton

*Dalbergia sp. probably *D. Maitlandii*.
†Solanum sp. probably *S. incanum*, Sodom apple.—Editor.

14: Johnston G-4, 5 (no date) 1904 FL11 Luo FL11

this tail behind and receives a present from her husband. Afterwards it is considered very bad manners for a married woman to serve food to her husband without putting on this tail. On the other hand, if the husband or any other man should touch the married woman's tail, it is considered that he wishes to bewitch her, and such an offence must be atoned for by the usual sacrifice of a goat.

430. PATTERN FREQUENTLY SHAVED ON MEN'S HEADS (1/4 SIZE)

The Ja-luo *pull out the incisors* in the lower jaw. It may also occur amongst these people, as amongst the Lango tribes to the north, that not only the four incisors, but even the canines, are taken out, at any rate from the mouths of boys. They *do not circumcise*, nor do they *scar or tattoo* their bodies, with the exception that women raise three parallel lines of dots in a semi-circle on either side of the body, the ends of the semi-circle meeting in front just below the navel, and again on the backbone. If a man has killed an enemy in war, he propitiates his enemy's spirit by shaving his head for three days after his return. Heads of men are also shaved in the pattern given in the accompanying illustration (Fig. 430).

The Ja-luo, together with tribes remotely allied in origin, such as the Suk and Lango, *ornament the outer rim of the ear* in a remarkable manner. About fifteen small holes are pierced along the edge of the cartilage, and a flattened ring of brass (looking in shape rather like a melon seed) is inserted. Hanging on the outer side of the brass ring is a large blue glass bead. In the lowest hole towards the lobe a plain brass ring is inserted. Regarding these blue beads Mr. Hobley writes: "For a long time I thought these blue beads were ordinary trade beads of the variety known as 'chikuti'; but upon inquiry I found this idea was indignantly repudiated. It was explained to me that the beads were picked up in the fields in the neighbourhood of the Mavoglio Hills* after a heavy thunderstorm, and it was believed that they descended with the rain." Some of the chiefs also wear bits of jasper and chalcedony with a fine circular hole. These beads were formerly of great value, and were purchased at the rate of one cow per bead. They are said to have been picked up in the same way. Their name for these beads is

* In North Kavirondo.